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TAXATION OF REAL ESTATE SITUATED PARTLY IN TWO OR MORE DISTRICTS.

The principles of law applicable to the taxation for school district purposes of real estate intersected by the boundary line between two districts, are these: Each inhabitant of a school district is taxable, under § 19 of the Act of 1841; (No. 107, Laws, &c., relating to Common Schools) *in the district where he actually resides*; according to the valuations of the taxable property which shall be owned or possessed by him, *at the time of making out such list, within such district, or partly within such district and partly in an adjoining district.* This principle has been repeatedly recognized and asserted; and the only difficulty consists in its practical application to a class of cases supposed to come within the purview of a series of decisions made by Superintendents FLAGG and DIX, confining its operation to the period of the organization of the district. At page 24 of the volume of "Common School Decisions," Mr. FLAGG says, "The principle is, that where a line between two districts runs through a man's farm, he shall be taxed for the whole of his farm, in the district where his house stands, or where he resides." And he observes that on this point the law is clear, and that such has been the construction given it. "The same principle," he adds, "governs in the town assessments;" the provision of law in this respect being that "where the line between two towns divides any occupied lot or farm, the same shall be taxed in the town where the occupant lives, provided he or she lives on the lot." At page 69, however, of the same volume, he lays down the rule in the following terms: "Where a person purchased a lot in an adjoining district, along side of his farm, it was decided that he was taxable for the lot purchased, in the district where it was situated. *If his farm had been intersected by the district line when the Commissioners formed it, then he would have been assessed for his whole farm in the district where his house was situated; but the lot purchased is a distinct lot, and the lines of districts cannot be changed by individual purchases.*" The same doctrine is asserted in a subsequent decision made by Gen. DIX, at page 126 of the volume referred to. These two decisions have been repeatedly over-ruled both by my predecessor and myself; upon the ground that they establish a criterion by which to determine the

liability of property to taxation, in the class of cases under consideration, not recognized by the statute, viz: intersection by the boundary line of the district, *at the time of the formation of the district instead of at the time of making out the tax list.* The language of the statute, in this respect, seems to me to be clear and explicit: "In making out a tax list, the trustees of school districts shall apportion the same on all the taxable inhabitants of the district, or corporations holding property therein, according to the valuations of the taxable property which shall be owned or possessed by them, *at the time of making out such list, within such district, or partly within such district and partly in an adjoining district.*"

The owner and occupant of a farm therefore, situated partly in two adjoining districts, is taxable in the district where he actually resides, for the whole farm, providing he occupies or improves the whole, as one farm, either by himself, his agents, or servants. So if the owner of a farm situated wholly in one district, purchases a piece of land adjoining his farm, in another, and occupies the whole as one farm, it is taxable only in the district where such owner resides.

If, however, there is a *tenant* on that portion of the farm situated in a different district from that of the owner's residence, such *tenant* is taxable in the district where he resides for so much of the property as he rents or leases.

This rule of taxation, in no respect interferes, as has frequently been supposed, and as seems to be inferred from the tenor of the above named decisions of Messrs. Flagg and Dix, and the boundaries of the respective districts. They remain unaltered and unaffected; so that if that portion of a farm situated in a district other than that of the owner's residence, should again be sold to an inhabitant of the district in which it is situated, it would again become taxable in that district. The rule is one simply of *taxation*; and no more interferes with the territorial organization of districts, than does the corresponding principle applicable to town assessments, with the boundary lines of towns or counties. It is based upon the injustice and inexpediency of requiring an inhabitant of one district to contribute to the expense of supporting the schools in another, merely because a part of his farm extends beyond the boundary line of his district; and operating as it does, equally in every district, furnishes a guide to trustees in the assessment of taxes, which relieves them from much embarrassment and labor, otherwise unavoidable, in determining as to the relative value of detached portions of the same farm situated on either side of the boundary line of their districts.

This brief explanation of the principles appli-

cable to this class of cases, will, it is believed, satisfy the doubts of many officers and inhabitants of districts, in reference to the construction of the provision under consideration.

S. YOUNG,
Superintendent Common Schools.

QUALIFICATIONS OF VOTERS AT DISTRICT MEETINGS.

In addition to the qualifications necessary to entitle an inhabitant of a school district to vote at elections and town meetings, he must possess some one or more of the following qualifications to entitle him to vote at a school district meeting, viz:

1. He must be the owner or occupant of *real property* within the district, subject to taxation: or
2. He must own *personal property* liable to taxation in the district, exceeding fifty dollars in value, over and above such as is exempt from execution: or
3. He must have paid a rate bill for teachers' wages in the district, within one year preceding: or
4. He must have paid a district tax within two years preceding the time of offering his vote.

The possession of either of these qualifications in addition to the qualifications entitling to a vote at town meetings and elections, will entitle an inhabitant of a school district to a vote at a district meeting. But some one or more of them is indispensable; and no person, although he may be a legal voter at town meetings and elections, is entitled to vote at school district meetings, unless he possesses, in addition thereto, one or more of these qualifications. He must have some *pecuniary interest* in the common schools, either by being taxable in the district, for district purposes, to some amount, for real or personal property, or by having paid a tax or rate bill for such purposes. Payment of, or liability to a highway tax, is not sufficient. It must be a tax for district purposes.

Aliens not naturalized, or who are not entitled to vote at town meetings or elections, may nevertheless vote at school district meetings, provided they are "entitled by law to hold land in this State," and actually "own or hire real property in the district subject to taxation for school purposes." To entitle aliens to hold land in this State, they must have filed in the office of the Secretary of State a certificate, setting forth their intention to become citizens, and that they have taken the incipient steps required by the laws of the United States to obtain naturalization.

S. YOUNG,
Superintendent Common Schools.

Pronunciation.—The difficulty of applying rules to the pronunciation of our language may be illustrated in two lines, where the combination of the letters *ough*, is pronounced in no less than seven different ways, viz: as *o*, *ei*, *of*, *up*, *ow*, *oo*, and *ock*:—

Though the tough cough and blisough plough me through,
O'er life's dark lough my course I still pursue.

REMARKS ON SEMINARIES FOR TEACHERS.

BY T. H. GALLAUDET.

No important result can be attained with regard to the accomplishment of any object which affects the temporal or eternal well-being of our species, without enlisting an entire devotedness to it of intelligence, zeal, fidelity, industry, integrity, and practical exertion. What is it, that has furnished us with able divines, lawyers, and physicians? The undivided consecration of the talents and efforts of intelligent and upright individuals to these professions. How have these talents been matured, and these efforts been trained, to their beneficial results? *By a diligent course of preparation, and a long discipline in the school of experience.* We have our theological, law, and medical institutions, in which our young men are fitted for the pursuits of these respective professions, by deriving benefit from the various sources of information which libraries, lectures, and experiments afford. Unaided by such auxiliaries, genius, however brilliant; invention, however prolific; observation, however acute; ingenuity, however ready; and perseverance, however indefatigable, have to grope their way, through a long and tiresome process, to the attainment of results which a little acquaintance with the labors of others in the same track of effort, would render a thousand times more easy, rapid, and delightful. *Experience is the store house of knowledge.* Now why should not this experience be resorted to as an auxiliary in the education of youth? Why not make this department of human exertion, a *profession*, as well as those of divinity, law, and medicine? Why not have an *Institution for the training up of instructors* for the sphere of labor, as well as institutions to prepare young men for the duties of the divine, the lawyer, or the physician?

Can a subject of more interest present itself to the consideration of the public? Does not the future improvement of our species, to which the philanthropist and the Christian look forward with such delightful anticipation, depend on the plans which are adopted for the development and cultivation of the intellectual and moral powers of man? Must not these plans begin with infancy and childhood? Do not the attainments of the pupil depend upon the talents, the fidelity, and the integrity of those by whom he is taught? How will he learn to think, to speak, to read, and to write with accuracy, unless his instructors are able to teach him? Shall their ability depend upon their individual experience and attainments? Are you satisfied with a divine, a lawyer, or a physician, who has qualified himself, or pretended to do so, for his profession, by solitary, unaided, unadvised, untaught, inexperienced efforts? You do not do this. Why not, then, require in the instructors of youth, to whom you commit the training up of your offspring, an adequate preparation for their most important and responsible employment?

But this preparatory discipline is considered indispensable, not only for the learned professions, but for the ordinary occupations of life. A term of years is required to fulfil the duties of an apprenticeship to any of the mechanical trades. An artisan does not venture to solicit the patronage of the public till he has undergone this appren-

ticeship. This training under the instruction of experienced masters, is deemed of still more importance in what are termed the liberal arts, such as painting, sculpture, and engraving. To foster them, academies are formed; models are collected; lectures are delivered; and the young novice is willing to devote years of patient and assiduous labor, to fit himself for success in his profession. We hear, too, of what is termed a regularly-bred merchant; and the drilling of the counter and the counting-house is considered indispensable to prepare one for all the complicated transactions of trade and commerce. And if men are to be trained to arms, academies are established, at which experience, ingenuity, and science are put in requisition, to qualify the young and inexperienced for military exploits. In fact there is scarce any pursuit connected with the business of life, but what men have endeavored to render successful, by a process predicated on well known principles of human nature; by making it, in the first place, a *distinct* profession or calling; then, by yielding to those who have long been engaged in it, the deference which their *experience* justly demands; and finally, by compelling those who would wish to adopt it, to *devote* themselves to it, and to pass through all the *preparatory* steps which are necessary for the consummation of their acquaintance both with its *theory* and *practice*. In this way *only* we hope to form good mechanics, painters, engravers, sculptors, farmers, merchants, physicians, and lawyers.

Perhaps some of my illustrations may be considered of too humble a kind. But my subject is a very practical one, and I intend to treat it in a practical way. Permit me, then, to inquire of my readers, when they wish to get a *shoe* made, to whom they apply? Do they not take considerable pains to find a *first-rate* workman; one who has learned his trade well, and who can execute his work in the best manner? And when our wives and daughters want a new *bonnet*, or a new *dress*, will they not make a great many inquiries, and take not a few steps, and consume no small portion of very valuable time, to ascertain the important fact, who is the most skillful and tasteful milliner and seamstress within their reach; and are they not willing to undergo many inconveniences, and to wait till their patience is almost exhausted, and their wants very clamorous, in order to obtain the precious satisfaction of having the work done by hands whose skill and ingenuity have been long tested, and on whose experience and judgment in adjusting colors, and qualities, and proportions, and symmetry, and shape, they can safely rely?

Is a *shoe*, or a *bonnet*, to be put in competition with an *immortal mind*?

In your very articles of dress, to clothe a frail, perishable body, that is soon to become the prey of corruption, will you be so scrupulous in the choice of those whom you employ to make them; and yet feel no solicitude in requiring of those to whom is entrusted the formation of the habits, and thoughts and feelings of a soul that is to live forever, a *preparation* for their most responsible task; an *apprenticeship* to their important calling; a *devotion* to a pursuit which involves all that can affect the tenderest sympathies of a kind parent—the most ardent hopes of a true patriot—the most expanded views of a sincere philanthropist—the most benevolent wishes of a devout Christian.

I am told that the Patent office at Washington is thronged with models of machines, intended to facilitate the various processes of mechanical labor; and I read, in our public prints, of the deep interest which is felt in any of those happy discoveries that are made to provide for the wants, and comfort, and luxuries of man, at an easier and a cheaper rate; and I hear those eulogized as the benefactors of our race, whose genius invents, and whose patient application carries into effect any project for winnowing some sheaves of wheat a little quicker, or spinning some threads of cotton a little sooner, or propelling a boat a little faster, than has heretofore been done; and, all this while, how comparatively few improvements are made in the process of educating the youthful mind; and in training it for usefulness in this life, and for happiness in the life to come!

Is human ingenuity and skill to be on the alert in almost every other field of enterprise but this? How can we reconcile our apathy on this subject with the duties which we owe to our children, to our country, and to our God?

Let the same provision, then, be made for giving success to this department of effort that is so liberally made for all others. Let an institution be established in every state, for the express purpose of training up young men for the profession of instructors of youth in the common branches of English education. Let it be so well endowed, by the liberality of the public, or of individuals, as to have two or three professors, men of talents and habits adapted to the pursuit, who should devote their lives to the object of the "Theory and Practice of the Education of Youth," and who should prepare and deliver, and print, a course of lectures on the subject.

Let the institution be furnished with a *library*, which shall contain all the works, theoretical and practical, in all languages, that can be obtained on the subject of education, and also with all the apparatus that modern ingenuity has devised for this purpose; such as maps, charts, globes, orreries, &c.

Let there be connected with the institution, a school, smaller or larger, as circumstances might dictate, in which the theories of the professors might be reduced to practice, and from which daily experience would derive a thousand useful instructions.

To such an institution let young men resort who are ready to devote themselves to the business of instructors of youth. Let them attend a regular course of lectures on the subject of education; read the best works; take their turns in the instruction of the *experimental school*, and after thus becoming qualified for their office, leave the institution with a suitable certificate or diploma, recommending them to the confidence of the public.

I have scarcely room to allude to the advantages which would result from such a plan. It would direct the attention, and concentrate the efforts, and inspire the zeal of many worthy and intelligent minds to *one* important object. They would excite each other in this new career of doing good. Every year would produce a valuable accession to the mass of experience that would be constantly accumulating at such a store-house of knowledge. The business of instructing youth would be reduced to a system which would embrace the best and the readiest mode of conducting it. This system would be gradually diffused through-

out the community. Our instructors would rank, as they ought to do, among the most respectable professions. We should know to whom we entrusted the care and education of our offspring. These instructors, corresponding, as they naturally would, with the institution which they had left, and visiting it at its annual, and my imagination already portrays, delightful festivals, would impart to it, and to each other, the discoveries and improvements which they might individually make in their separate spheres of employment.

In addition to all this, what great advantages such an institution would afford, by the combined talents of its professors, its library, its experimental school, and perhaps by the endowment of two or three fellowships for this very object, for the formation of the best books to be employed in the early stages of education; a desideratum, which none but some intelligent mothers, and a few others who have devoted themselves to so humble, yet important an object, can duly appreciate.

Such an institution, too, would soon become the centre of information on all topics connected with the education of youth; and thus, the combined results of those individuals in domestic life, whose attention has been directed to the subject, would be brought to a point, examined, weighed, matured, digested, systematized, promulgated, and carried into effect.

Such an institution would also tend to elevate the tone of public sentiment, and to quicken the zeal of public effort with regard to the correct intellectual and moral education of the rising generation.

To accomplish any great object, the co-operation of numbers is necessary. This is emphatically true in our republican community. Individual influence, or wealth, is inadequate to the task. Monarchs, or nobles, may singly devise and carry into effect Herculean enterprises. But we have no royal institutions; ours must be of more gradual growth, and perhaps, too, may aspire to more generous and impartial beneficence, and attain to more settled and immovable stability. Now to concentrate the attention, and interest, and exertions of the public on any important object, it must assume a definite and palpable form. It must have "a local habitation and name." For instance, you may, by statements of facts, and by eloquent appeals to the sympathies of others, excite a good deal of feeling with regard to the deaf and dumb, or to the insane. But so long as you fail to direct this good will in some particular channel of practical effort, you only play round the hearts of those whom you wish to enlist in the cause. They will think, and feel, and talk, and hope that something will be done; but that is all. But erect your asylum for the deaf and dumb, and your retreat for the insane. Bring these objects of your pity together. Let the public see them. Commence your plans of relief. Show that something can be done, and how and where it can be done, and you bring into action that sympathy and benevolence which would otherwise have been wasted in mere wishes, and hopes, and expectations. Just so with regard to improvements in education. Establish an institution, such as I have ventured to recommend, in every state. The public attention will be directed to it. Its professors will have their

friends and correspondents in various parts of the country, to whom they will from time to time communicate the results of their speculations and efforts, and to whom they will impart a portion of the enthusiasm which they themselves feel. Such an institution, too, would soon become an object of laudable curiosity. Thousands would visit it. Its experimental school, if properly conducted, would form a most delightful and interesting spectacle. Its library and various apparatus would be, I may say, a novelty in this department of the philosophy of the human mind. It would probably, also, have its public examinations, which would draw together an assembly of intelligent and literary individuals. Its students, as they dispersed through the community, would carry with them the spirit of the institution, and thus, by these various processes of communication, the whole mass of public sentiment, and feeling, and effort, would be imbued with it.

Another advantage resulting from such an institution would be, that it would lead to the investigation and establishment of those principles of discipline and government most likely to promote the progress of children and youth in the acquisition of intellectual and moral excellence. How sadly vague and unsettled are most of the plans in this important part of education, now in operation in our common schools. What is the regular and well-defined system of praise and blame; of rewards and punishments; of exciting competition or appealing to better feelings; in short, of cultivating the moral and religious temper of the pupil, while his intellectual improvement is going on, which now pervades our schools? Even the gardener, whom you employ to deck your flower beds, and cultivate your vegetables, and rear your fruit trees, you expect to proceed upon some matured and well understood plan of operation. On this subject I can hardly restrain my emotions. I am almost ready to exclaim—shame on those fathers and mothers who inquire not at all, who almost seem to care not at all, with regard to the moral discipline that is pursued by instructors in cultivating the temper and disposition of their children. On this subject, every thing depends on the character and habits of the instructor; on the plans he lays down for himself; on the modes by which he carries these plans into effect. Here, as in everything else, system is of the highest importance. Nothing should be left to whim and caprice. What is to be this system? Who shall devise it? Prudence, sagacity, affection, firmness, and above all, experience, should combine their skill and effort to produce it. At such an institution as I have proposed, these requisites would be most likely to be found. Then might we hope to see the heart improved, while the mind expanded; and knowledge, human and divine, putting forth its fruits, not by the mere dint of arbitrary authority, but by the gentler persuasion of motives addressed to those moral principles of our nature, the cultivation of which reason and relation alike inculcate.

"He that will inquire out the best books in every science, and inform himself of the most material authors of the several sects of philosophy and religion, will not find it an infinite work to acquaint himself with the sentiments of mankind concerning the most weighty and comprehensive subjects."—[Locke.]

REWARDS, PUNISHMENTS, PRAISE AND BLAME.

Rewards and punishments, praise and blame, are the main supports of authority, and its effect will greatly depend on our dispensing these with wisdom and caution.

A very frequent recourse to rewards does but lessen their effect, and weaken the mind by accustoming it to an unnecessary stimulus; whilst punishment, too freely administered, will fret the temper, or, which is worse, break the spirits.

Locke remarks, "that those children who are the most chastised, rarely prove the best men; and that punishment, if it be not productive of good, will certainly be the cause of much injury."

It is better therefore, if possible, to effect our purposes by encouragements and rewards, rather than correction. But if this be impracticable, we should still keep in view, that punishment, being in itself an evil, and intended simply to deter from what is wrong, and to induce submission and penitence, ought never to be extended beyond what is absolutely necessary to secure these objects, and, unless inflicted by parents, or those who are possessed of the first authority, should be of the mildest and least alarming character.

When a child has been punished, he should be restored as soon as possible to favor; and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but, after peace has been made, to upbraid him with it, especially in the presence of others, is almost a breach of honor, and certainly, a great unkindness. Under any circumstances, to reproach children in company, is equally useless and painful to them, and is generally done from irritability of temper, with little view to their profit.

We are to remember that shame will not effectually deter children from what is wrong; and that in employing it too much as an instrument of education, we have reason to apprehend we may lead them to act from the fear of man rather than from that of God. Every thing, too, which may in the least injure the characters of children, is to be strictly avoided. To have the name of a naughty child will produce so disheartening an effect upon the mind, that the ill consequences may probably be felt through life. It is on this account desirable, that tutors, governesses, and nurses, be cautious of enlarging upon the faults of those under their care, to any but the parents.

Blame, and even praise, are to be dispensed with nearly as much caution as punishments and rewards; for a child may be called "good," "naughty," "troublesome," "kind," or "unkind," till either his temper will be kept in continual irritation, or he will listen with perfect indifference.

A child must not be punished or reproved from the impulse of temper; we may regulate his actions, but we cannot hope to subdue his will, or improve his disposition, by a display of our own wilfulness, and irritability; for our example will more than counteract the good effects of our correction. If irritated, we should wait till we are cool, before we inflict punishment, and then do it as a duty, in exact proportion to the real

faultiness, of the offender; not to the degree of vexation he has occasioned ourselves. A child should be praised, reprov'd, rewarded, and corrected, not according to the consequences, but according to the motives, of his actions—solely with reference to the right or wrong intention which has influenced him.

Children, therefore, should not be punished for mere accidents, but mildly warned against similar carelessness in future. Whereas, some people show much greater displeasure with a child for accidentally overthrowing the table, or breaking a piece of china, than for telling an untruth; or, if he hang his head and will not show off in company, he is more blamed than for selfishness in the nursery. But does not such treatment arise from preferring our own gratification to the good of the child? and can we hope, by thus doing, to improve him in the government of his temper, or to instruct him in the true standard of right and wrong?

Punishment, administered in anger, is no longer the discipline of love, but bears too much the character of revenging an injury, and will certainly excite in the sufferer a corresponding temper of mind. From fear, indeed, he may yield externally, but the feelings of his heart would lead him to resentment, rather than to penitence and submission. And let it never be forgotten, that if we desire to perform our duties to children, it is not to their outward conduct, but to the heart that we must direct our chief attention.

To punish with effect, requires decision, and sometimes courage. If, in addition to this, our punishments carry with them the stamp of love; if they are inflicted with an undisturbed serenity of temper, with a simple view to the good of the offender, "not for our pleasure, but for his profit," they will rarely fail in accomplishing the intended purpose; for children have a quick sense of the motives that influence us, and their hearts are not unfrequently as much softened, and their affections as powerfully called forth by such correction, as by the most gratifying rewards that could be bestowed upon them.

QUALIFICATIONS OF TEACHERS.

A teacher should not only be a learned man, he should be able to communicate his knowledge with such directness and clearness that the child would feel

"As if the soul that moment caught
Some treasure it through life had sought."

An aptness to teach, united with a warm, generous fellow feeling for children, is indispensably requisite for him who is

"To aid the mind's development, to watch
The dawn of little thoughts—to see and aid
Almost the very growth."

A teacher should possess a good moral character.

He should be at all times under the most watchful self-government.

He should possess a good judgment—"that high, clear, round-about common sense," as Mr. Locke calls it.

He should have an even and uniform temper.

He should have decision and firmness.

He should be capable of surmounting difficulties, and of showing pupils the importance of knowledge.

DISTRICT SCHOOL JOURNAL.

MORAL EDUCATION.

We are suffering from the evils of neglected and imperfect education. Want, vice and crime in their myriad forms, bear witness against our educational institutions, and demand inquiry whether they can prevent or remedy the evils which are sapping the foundations of society. That the schools have not accomplished the object of their creation, if that object were to nurture a virtuous and intelligent people, unfortunately requires no proof. Their moral influence has undoubtedly ameliorated our social condition; but it has failed to give that energy to virtue, which is essential to safety and happiness. It has also been an accidental effect, rather than a prominent and distinct object of school education; and while by its agency, intellect has generally been developed, the moral sense has been neglected, and the common mind, though quick and schemeful, wants honesty and independence. The popular virtues are the prudential virtues which spring from selfishness, and lead on to wealth and reputation, but not to well-being and happiness. Were their source moral feeling, and their object duty, they would not only distinguish the individual, but bless society. Man has lost faith in man; for successful knavery, under the garb of shrewdness, unblushingly walks the street and claims the sanction of society.

It is said that the moral condition of a people may be conjectured from the vices and virtues that prevail, and the feelings with which they are regarded. What must be the state of public sentiment, where frauds, robberies, and even murders excite little more than vague surprise, but lead to no earnest investigation of the general cause, or possible remedy. And the most alarming consideration is, not that crime is so common as hardly to be a noticeable event in the history of a day, but that from this state of public feeling must be engendered a still greater and more fearful harvest of social and public evils.

If there is any truth in those familiar maxims, which in every form and in every tongue, describe the child as but the "father to the man," then much of this moral degradation and social danger must be charged on the neglected or perverted culture of the schools. Indeed it is not unusual to refer in general terms, the vices and misery of society to this source; but it attracts little more attention than the statement of the philosophical fact that the fall of a pebble affects the motion of the earth; and many would as soon anticipate the

disturbance of physical order from the one cause, as of moral order from the other. Dissolute company, gambling, intemperance, neglect of the Sabbath, are the popular, because the apparent, as oftentimes the proximate causes of moral degradation; but to attribute it to each or all of these, is but putting the elephant on the tortoise. For why was the gaming table resorted to, the Sabbath profaned, or dissolute company loved? Because the early impressions, the embryo tastes, the incipient habits were perverted by that false system of education, which severs knowledge from its relations to duty. And this false education is found in many of those schools, which are the favorite theme of national eulogy; the proud answer of the patriot and philanthropist, to all who doubt the permanence of free institutions, or the advancement of human happiness. Were we not misled by the great and increasing number of these primary institutions, and inquired more carefully into their actual condition, the tone of confidence would be more discriminating and less assured.

It may be said that too much responsibility is charged on the school; that admitting the permanence of impressions at that tender age, when the mind is "wax to receive and marble to retain," when those physical, intellectual, and moral habits are formed, which constitute character and control life, that these impressions and habits depend as much, or more, on the influences of the fireside, the pulpit, and that great common school, the world. It might be inquired, what gave to these influences much of their peculiar character? whence came the men who now unconsciously act as teachers of each other in the duties of daily life, strengthening or undermining the faith, the patriotism, and the prosperity of our country. They came from the common school, and bear its power and spirit in their hearts. Their habits of industry, order and perseverance, their self-respect and love of virtue, their sense of duty to God and man, were either developed and fostered, or enfeebled and perverted, by the influences of the school-room. Waiving, however, all consideration of their comparative power, conceding even that either the fireside or the pulpit more deeply affects the national character, yet what more powerful friend or dangerous foe can either have, than those institutions in which nineteen-twentieths of our youth receive all their school education. If a bad habit in childhood will re-appear a misfortune in after life, if a mere error in youth often grows into a vice in manhood, is there danger of overrating the power of those schools which to-day

are forming good or bad habits, and cherishing virtuous or vicious dispositions in half a million of youth within our own borders? Is there not reason to distrust the wisdom, piety and patriotism of those, who, unable to deny their importance, refuse all sympathy and co-operation in the reformation of these seminaries of a nation?

"It is our fashion," says Plutarch, "to discuss and to doubt whether virtuous habits and upright living are things which can be taught;" and it would seem to have remained a matter of doubt to the present day, from the general want of "fit methods" in our schools. To act from right principles, with right motives and for right ends, is the object of education; and knowledge, however vast its range, or infinite its stored wealth, is worthless if it subserves not virtue. That it does not necessarily; that the greatest attainments in science may exist in conjunction with utter ignorance of, or reverence for, those moral principles which alone can rule in harmony the discordant elements of knowledge, needs no further comment than the horrors of that revolution which leagued the first scholars of France with assassins. So uncertain is the relation between knowledge and virtue: so important is it that they should not be severed in the schools of life. And yet, instead of exercises, to develop and invigorate the sentiments of truth, of justice and benevolence, to form those virtuous habits, without which a rule of conduct is utterly inefficient, to explain the nature and importance of filial, social, and civil obligations, and to lead out the mind to right views of life and the means of making it useful and happy, the schools deal in barren generalities, whose relation to the pupil is unfelt, and whose rightful power over his appetites and passions is never established. The child's feelings are untouched, his nobler nature unrecognized, while the mechanism of instruction goes on as regularly and artificially as the movements of a spinning jenny, and the thread of thought so drawn out, is oftentimes so worthless that if woven into the web of daily life it rarely gives it either strength or beauty.

If Locke is right in saying "that nobody is made anything by hearing of rules and laying them up in the memory," and if the teacher is anxious to convert dead rules into living principles, remembering that the mind is not a storehouse to be filled, but a spirit born of God, to be trained for usefulness and happiness, this miserable rote system will soon be abandoned, and methods calculated to attain these ends be introduced into these nurseries of a people.

1 ORAL INSTRUCTION.

[Communication from the author of the 'Young Friend.']

HALF a century ago, there were very few books especially designed for the young. The author of Sandford and Merton declared that in his early life, the Grand Cyrus and the Fool of Quality were the only ones with which a young mind could be entertained, after the manner most agreeable to a child. Now we all know that children of the present day are not only supplied, but surfeited. Curious to learn what instruction might be contained in the history of the Persian prince, we took up the English Xenophon—one of the cheap volumes of Harper's Classical Library, and found in the Cyropædia, one of the most interesting and moral books we have ever seen. It would be highly edifying to boys—not to exclude girls—to read this life of a man who lived five centuries before Christ, who, from the cradle to the grave was under the discipline of virtue, and who died, being thankful that he had fulfilled the ends of life—"doing service and pleasure to all, and hurt to none."

Xenophon's Institution of Cyrus is the first written fiction out of the province of parable, poetry and the drama, that has come down to our times; but it is one of the fictions founded in the truth of nature, and therefore it affords wise lessons, not only to the young, but to those who have charge of them. The latter may be benefited by a suggestion that arises from one of the practices assumed to have been followed in the education of the young prince. As there is no royal road to wisdom, the discipline of princes, well conducted, is efficacious in all conditions.

"Cyrus," says our version, "was perhaps a little over-talkative; but this he derived partly from his education, his teacher obliging him to give a reason for every thing that he did; and to hearken to the reason of others, when he was about to give his opinion on any subject; and besides, being very eager after knowledge, he was always asking those about him abundance of questions how such and such things were—how they existed, and of what use they were. And when questioned himself, being of a ready and quick apprehension, he instantly answered; so that from these things he contracted an over-talkativeness."

The readiness of the boy's answers was doubtless facilitated by the manner in which his faculties were cultivated, by the kindness and skill with which his natural curiosity was excited and satisfied. But if such a course were to induce pertness in a child, and encroaching conceit in a man, it were better let alone. Xenophon proceeds to say: "It was not boldness and impudence that appeared in the freedom of his speech, but simplicity and good nature; so that those present with him, were desirous rather to hear what he had to say, than that he should be silent." The effect of this early habit is thus related: "As years added to his growth, he used fewer words, and became full of modesty, so as to blush frequently in the company of older persons; and thus his conversation was extremely agreeable. In regard to his equals in age, he did not challenge, in emulation, those whom he knew to be his inferiors, but such as he knew to be superior; fashioning himself after their excellence. We assume that there is a true instructiveness in this example,

because it must have been drawn from experience by the friend of Socrates; and we quote it as a wise monition to all that are interested in the formation of character.

It takes us back to oral instruction as the *aid*, not the source, of the best education. In this paper we generally speak of the *public education*; that which is to be given in help of all other, that is good; in counteraction of all that is bad; and in defect of any other, good or bad. We would now inquire how far oral instruction can and ought to assist that imparted by the book, and obtained by diligent use of it in our common schools, for the service of all our children?

The first qualification of a teacher, before he enters a school at all, is that he have knowledge sufficient for his duty—that thus qualified, he may teach nothing false and foolish, nor be deficient in any point that he may be called to illustrate; and next he must have the dignity of character, the natural authority that shall command obedience; which keeps order in a school, and which, by its influence, compels children to industry, to continued attention, and patient thought.

We will suppose such a person, male or female, surrounded by children of different ages, different capacities for the attainment of knowledge, different measures of knowledge already attained, and different degrees of curiosity. This teacher is supplied with books that teach letters and the elements of popular science; and also some that inculcate sound morals and a just literary taste; and he has, besides, the faculty to make his pupils persevering in the use of these books, so that they become acquainted with them to the whole extent of the letter. Now if the master or mistress of a school, thus furnished, that is, with weight of character and suitable instruments for his or her work, has no qualification beyond authority, no various information, no ready talent to communicate such information, no faculty of interpretation, no art of questioning, no fine perception of what passes in the minds of various pupils, he or she will not do for those under cultivation, half that might be done; but our teacher is thus endowed, and will produce a superadded effect through such ability.

It is dangerous in extreme, that the teacher should do the work of the child—that study and labor should do less, because the teacher does more. There is no germinant operation in that seed which, being good, is sown in sand—in minds that do not operate in harmony and continuity with the influence attempted to be exerted upon them. Therefore we assume that the teacher, (such an one as has been described,) with proper appliances, (he can do next to nothing without them,) first induces the pupil to minister to himself by the sober and thorough use of his books, and next is able to give clear expositions of them in all their suggestions and even to go far beyond them, and that he will make or find occasions perpetually to inform and exercise the mind of the pupil. He will direct his observation to the economy of nature, to the contents of such miscellaneous books as he may know the child to make use of; as, for instance, those in the District School Library; to the actions and conduct of great men, to the general conduct of men in different ages of the world, and to the special duties of the individual in his own social and moral relations, to the providence of God,

and the final destiny of the human soul; and thus he will call out the powers, and enlarge the capacity for the enjoyment and usefulness of all entrusted to his care.

Men plant and water, but God giveth the increase, and that increase is given after known laws. There may be, indeed must be, counteracting influences that restrict the operation of gentle and wise training and all good counsel, but men have not yet been so thoroughly disciplined as children of the state to disprove the assertion of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." Let our schools do this all over the land. Let them inculcate the righteousness that exalteth a nation; let the book teach as much as it can; and let the teacher teach as much more as he can without in the least superseding the industry that is the first condition of *acquiring*, not only *knowledge*, but every object that is good, that is sought wisely, or turned to good account in possession. This is the function of oral teaching; it is "a light to the feet, and a lamp to the path"—the voice of the guide; it is no substitute for toil of the learner; it only helps him, that he may the more effectually help himself.

AN ARISTOCRATIC EAGLE.

A writer in Silliman's Journal, giving an account of the birds of Connecticut, thus describes an Eagle, domesticated in his yard. It was what Audubon calls the "Washington Eagle."

"This noble bird was shot in New Canaan, in April, 1821, and was sent to me in Stratford, by Mr. J. Silliman. He soon recovered from his wound, and became perfectly domesticated. I kept him a while confined, but soon found it unnecessary, because, if he left my premises, he would return to the stand at night. I have known him to eat fourteen birds, mostly king-birds, and then he was satisfied for a week. He appeared to prefer this mode of living, and paid no attention to a daily supply. He, however, in the course of the summer, became so mischievous among the young ducks of my neighbors, that I was compelled to kill him. A single anecdote of his conduct may not be uninteresting. While he had possession of my front yard, occupying the centre as his stand, (the walks making a semicircle to the door,) he would remain perfectly quiet if *gentlemen* or *ladies* entered; but if a person with tattered garments, or such persons as were not accustomed to come in at the front door, entered the yard, it was actually dangerous for them, and they could only escape the tremendous grasp of his talons by running with their full strength and shutting the gate after them. Facts of this kind often occurred, and I was occasionally compelled to release from his grasp such individuals as he had taken captive. With one claw in the sward and grass, he would hold quietly any man with the other. My domestics, both male and female, often felt this power of his talon and grasp. He would not allow their passing in that yard, and long acquaintance did not change his temper towards them. If, however, such persons passed by him in the adjoining yard, to the door in the rear of the house, he made no complaints. What renders this truly remarkable, was, he had no training to this purpose while in my possession, and was wild when I received him."

CAUTIONS AND COUNSELS.

[THE following admirable suggestions are from Potter's Hand Book, and must recommend the work to all interested in the subject of general education. As the precise object of the book is not explained by its title, it may be important to state, that it is "intended as a help to individual associations, school districts, and seminaries of learning, in the selection of works for reading, investigation, or a professional study." Its author, A. Potter, D. D., guarantees, by a reputation honorably earned and firmly established, the character of the work.—Ed.]

1. Always have some useful and pleasant book ready to take up in "odd ends" of time. A good part of life will otherwise be wasted. "There is," says Wittenbach, "no business, no avocation, whatever, which will not permit a man who has an inclination to give a little time every day to the studies of his youth."

2. Be not alarmed because so many books are recommended. They are not all to be read at once, nor in a short time. "Some travellers," says Bishop Hall, "have more shrunk at the map than at the way; between both, how many stand still with their arms folded."

3. Do not attempt to read much or fast. "To call him well read who reads many authors," says Shaftesbury, "is improper." "Non refert quam multos libros," says Seneca, "sed quam bonus habes." Says Locke, "This is that which I think great readers are apt to be mistaken in: those who have read of everything, are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the rummaging kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment."

A mistake here is so common and so pernicious, that I add one more authority. Says Dugald Stewart, "Nothing, in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading WITHOUT REFLECTION. The activity and force of mind are gradually impaired, in consequence of disuse; and not unfrequently all our principles and opinions come to be lost in the infinite multiplicity and discordancy in our acquired ideas. It requires courage, indeed (as Helvetius has remarked), to remain ignorant of those useless subjects which are generally valued; but it is a courage necessary to men who either love the truth, or who aspire to establish a permanent reputation."

4. Do not become so far enslaved by any system or course of study as to think it may not be altered, when alteration would contribute to the healthy and improving action of the mind. These systems begin by being our servants; they sometimes end by becoming masters, and tyrannical masters they are.

5. Beware, on the other hand, of frequent changes in your plan of study. This is the besetting sin of young persons. "The man who resolves," says Wirt, "but suffers his resolution

to be changed by the first counter-suggestion of a friend; who fluctuates from opinion to opinion, and from plan to plan, and veers like a weathercock to every point of the compass with every breath of caprice that blows, can never accomplish anything great or useful. Instead of being progressive in anything, he will be at best stationary, and more probably retrograde in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cæsar, *nescia virtus stare loco*, who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence in any line. Let us take, by way of illustration, the case of a student. He commences the study of the dead languages; presently comes a friend, who tells him he is wasting his time, and that, instead of obsolete words, he had much better employ himself in acquiring new ideas. He changes his mind and sets to work at the mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time; and that, for the business of life, common mathematics is quite enough of the mathematics. He throws up his Euclid, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind a habit of indecision, sufficient in itself to blast the fairest prospects. No, take your course wisely, but firmly; and, having taken it, hold upon it with heroic resolution, and the Alps and Pyrenees will sink before you. The whole empire of learning will be at your feet, while those who set out with you, but stop to change their plans, are yet employed in the very profitable business of changing their plans. Let your motto be, *Perseverando vincas*. Practice upon it, and you will be convinced of its value by the distinguished eminence to which it will conduct you."

6. Read always the best and most recent book on the subject which you wish to investigate. "You are to remember," says Pliny the younger, "that the most approved authors of each sort are to be carefully chosen, for, as it has been well observed, though we should read much, we should not read many authors."

7. Study subjects rather than books; therefore, compare different authors on the same subjects; the statements of authors, with information collected from other sources; and the conclusions drawn by a writer with the rules of sound logic. "Learning," says Feltham, "falls far short of wisdom; nay, so far, that you scarcely find a greater fool than is sometimes a mere scholar."

8. Seek opportunities to write and converse on subjects about which you read. "Reading," says Bacon, "maketh a full man, conference a ready man, and writing an exact man." Another benefit of conversation is touched upon by Feltham: "Men commonly write more formally than they practice. From conversing only with books, they fall into affectation and pedantry," and he might have added into many mistakes. "He who is made-up of the press and the pen

shall be sure to be ridiculous. Company and conversation are the best instructors for a noble nature." "An engagement and combatting of wits," says Erasmus, "does in an extraordinary manner show the strength of geniuses, rouses them and augments them. If you are in doubt of anything, do not be ashamed to ask, or if you have committed an error, be corrected."

9. Accustom yourself to refer whatever you read to the general head to which it belongs, and trace it, if a fact, to the principle it involves or illustrates; if a principle, to the facts which it produces or explains. "I may venture to assert," says Mr. Starkie, speaking of the study of the law, and the remark is equally applicable to other studies, "that there is nothing which more effectually facilitates the study of the law than the constant habit on the part of the student of attempting to trace and reduce what he learns by reading or by practice to its appropriate principle. Cases apparently remote, by this means are made to illustrate and explain each other. Every additional acquisition adds strength to the principle which it supports and illustrates; and thus the student becomes armed with principles and conclusions of important and constant use in forensic warfare, and possesses a power, from the united support of a principle, fortified by a number of dependant cases and illustrations; while the desultory, non-digesting reader, the man of indices and abridgments, is unable to bear in his mind a multiplicity of, to him, unconnected cases; and could he recollect them, would be unable to make use of them if he failed to find one exactly suited to his purpose."

10. Endeavor to find opportunities to use your knowledge and apply it in practice. "They proceed right well in all knowledge," says Bacon, "which do couple study with their practice, and do not first study altogether, and then practice altogether."

11. Strive, by frequent reviews, to keep your knowledge *always at command*. "What booteth," says an old writer "to read much, which is a weariness to the flesh; to meditate often, which is a burden to the mind; to learn daily, with increase of knowledge, when he is to seek for what he hath learned, and perhaps, then, especially when he hath most need thereof? Without this, our studies are but lost labor." "One of the profoundest and most versatile scholars in England," says Mr. Warren, in his *Law Studies*, "has a prodigious memory, which the author once told him was a magazine stored with wealth from every department of knowledge. 'I am not surprised at it,' he added, 'nor would you be, or any one that knew the pains I have taken in selecting and depositing what you call my 'wealth.' I take care always to ascertain the value of what I look at, and if satisfied on that score, I most carefully stow it away. I pay, besides, frequent visits to my 'magazine,' and keep an inventory of at least every thing important, which I frequently compare with my stores. It is, however, the systematic disposition and arrangement I adopt, which lightens the labours of memory. I was by no means remarkable for memory when young; on the contrary, I was considered rather defective on that score."

12. *Dare to be ignorant of many things.* "In a celebrated satire (*the Parents of Literature*), much read in my youth," says De Quinay, "and

which I myself read about twenty-five years ago, I remember one counsel there addressed to young men, but, in fact, of universal application. 'I call upon them,' said the author, 'to dare to be ignorant' of many things; a wise counsel, and justly expressed; for it requires much courage to forsake popular paths of knowledge, merely upon a conviction that they are not favorable to the ultimate ends of knowledge. In you, however, that sort of courage may be presumed; but how will you 'dare to be ignorant' of many things, in opposition to the cravings of your own mind? Simply thus: destroy these false cravings by introducing a healthier state of the organ. *A good scheme of study will soon show itself to be such by this one test*, that it will exclude as powerfully as it will appropriate; it will be a system of repulsion no less than of attraction; once thoroughly possessed and occupied by the deep and genial pleasures of one truly intellectual pursuit, you will be easy and indifferent to all others that had previously teased you with transient excitement.

To show that these counsels are neither novel nor frivolous, the author has enforced each one of them by the authority of some honored name.

GRAMMAR.

PRACTICAL LESSONS.

We shall publish a series of lessons, gathered from various sources, suggestive of new and useful and interesting methods of teaching. Many of them will be well adapted to oral lessons in which the whole school may, in concert, profitably take part, during the last half hour of each day.—[Ed.]

The following is an account of an experiment in teaching the etymological part of English Grammar, made in a district school with a class of an equal number of males and females, between the ages of ten and sixteen years; but generally from twelve to sixteen. Owing to the inclemency of the season, the class consisted of only eight or ten scholars.

Ten lessons were given, of about an hour and a half each, and the whole time devoted to the subject, including the time occupied in studying three or four short lists of words at home, could not have been more than twenty-four hours. Yet during this short period, nearly the whole class acquired a thorough understanding of the nature of an adjective, and the degrees of comparison; of a noun, and its gender, number, and case; of pronouns in general; of verbs and adverbs: also some knowledge of transitive and intransitive verbs, of mood and tense, of government and agreement, and of the nature of prepositions, conjunctions, interjections, and articles. They could parse etymologically, as well as the majority of scholars (even of their ages,) can, who have studied grammar three months on the common plan. More than this, what they did understand, they understood *clearly*; and they had associated none of those painful ideas with the thought of English Grammar, which are too often found connected with it. Enough at any rate was done to convince the instructor of what he had long believed, that if grammar must be studied by young children, there is a better mode than that of requiring them

to spend weeks and months in committing to memory and repeating definitions and rules to which they cannot possibly attach any meaning. That the plan here detailed is the best, is not pretended. It is believed, however, that conducted in this spirit, and on these general principles, a more steady, rational, and, to the young mind, a more *healthful* progress will be made than on the usual plan. Sensible objects will aid the mind in studying grammar as well as other sciences; and there is no necessity arising from the nature of the English language, of making children *miserable* while they are studying this, more than any other branch of knowledge. When children have made considerable progress, *books* may be useful; but till that time I believe it better to pursue some plan like the following; giving each pupil nothing but a slate, pencil, and sponge, and directing him to the book of nature.

Some time before I commenced the following course, I had mentioned to my scholars, that, as the school was large, and the people rather opposed to the introduction of grammar during the day, if they would bring each a slate and pencil, we would commence a series of evening lessons, in January, in that branch. In January we commenced; and as far as I can recollect, the following course was pursued. The scholars having taken their seats, the instructor proceeded:

"Scholars, will you take your slates, pencils, and sponges?" They were immediately taken. "Now please to write the name of this thing which I hold in my hand, upon your slates."

Some wrote *staff*, others *cane*. Either was sufficient for my purpose. "Now you may write upon your slates the names of all the things you can see in this school-room."

"There are but few things in the room."

"Well, you may write the names of those few."

Contrary, however, to the expectation of the lad who remarked that there were but few things in the room, he thought of more than he could write on one side of his slate. Many of the scholars remarked that they could not before have believed that the room contained so many things. When most of the class had extended their list of names as far as they could, I requested them to count them. The number that any individual had obtained is not recollected, but it was considerable in several instances. They were next requested to pronounce severally the names they had written; and afterwards the instructor corrected their orthography where corrections were necessary.

The next lessons were the names of flowers, trees, fishes, trades, articles of household furniture, &c.

"What did I first do when I came into the room this evening?"

"You asked us to take our slates and write the name of the thing you held in your hand."

"And what did you write?"

"Cane."

"What were you next required to do?"

"To write the names of all the things in the school-room."

"What next?"

This question being answered, several other questions were put, of the same general character, to which appropriate answers were promptly given.

"Now you have been present in schools where grammar was studied; can any of you tell me what a noun is?"

No one was able to repeat the language he had heard used in defining it.

"Well, all the words which you have written down this evening are *nouns*. Nouns are the names of things. There are many more of them. You have written down the names of a small part only of the things which the world contains, yet the names of all things in the world are nouns. Now have the goodness to take your spelling-books, and turn to those easy sentences on page —. I will read the fourth line from the top of the page. S., which are the nouns in that sentence?"

The answer was given promptly and correctly. Other questions of the kind were asked respecting other simple sentences, to which answers were given.

[To be continued.]

[From the Newburyport Herald.]

LETTER TO A PRIMARY SCHOOL TEACHER.

MY — — — : I closed my last letter with a promise to say something on the subject of ventilation; a few words will redeem this promise. Were I able, you do not wish me to talk scientifically about the composition of our atmosphere—to tell you how it is made up of "oxygen, nitrogen, and carbonic acid gas,"—and how the former of these is the "vital air;" a fresh supply of it being continually needed to support life. You have been in railroad cars—on board steamboats—in "market halls"—in parlors where the windows are never opened, and the fumes of breakfast, dinner and supper are condensed and kept, as if on purpose to add to the impurity of the atmosphere; you have been also in "*best chambers*"—too often, with all their neatness of furniture and snow-white counterpanes, the *worst* chambers, because never opened except to receive and give nightmare sleep to some poor victim, who would willingly exchange all his glory and privilege as an honored visitor, for a little of heaven's fresh air. You have been in such vehicles and apartments enough to know how essential to comfort and health is a frequent change of air. "The immediate effects of breathing impure air," says Mr. Mann, in his last Annual Report, which you must, and which all good people ought to, read and ponder,—"*are lassitude of the whole system, incapability of concentrated thought, obtuseness and uncertainty of the senses, followed by dizziness, faintness, and, if long continued, by death.*" Now very visible will be some of these effects, with the addition of extreme fractiousness and restlessness on the part of the pupils, and weariness and despondency on your part, in your schoolroom, unless you take pains to keep it well and thoroughly ventilated. If your apartment is not constructed so as to effect this object constantly, you must make, as often as once an hour or thereabouts, an apparatus for the purpose; and that apparatus may be the simple process of opening the doors and windows, one and all, till the breezes have swept out, clean and entirely, all "*pestilential stuff.*" Be sure and do this; even if meanwhile you are obliged to put on cloak and hood, or take a run to keep yourself comfortable. It will be

necessary for you to go out of your room occasionally and return to it in order to ascertain the state of the air; for one may get accustomed to breathing a foul atmosphere so as not to perceive its foulness. I have been into schoolrooms, full of bad air and offensive in the extreme, and found the teachers quite unconscious that they and their scholars were inhaling mouthfuls of poison every moment. Be careful about the temperature of your room;—let it be neither a furnace nor an ice-house; avoid sudden changes; keep the thermometer, if you have one to keep, at about 60° to 65°. In this connection I may as well speak of what will lie very near the heart, and have not a little to do with the lungs and limbs of your scholars. I mean the recesses. Mr. Mann says—and in this, as in most matters relating to schools, he is a very sensible man, a practical man, an economical man, understanding that wise economy which is prospective, and takes care of the real treasures of society, namely, the muscle and sinews of its members, which furnish that ability to labor, to labor with the brain as well as the hands, without which, gold is no better than dross, and capital an unproductive useless mass of dead matter—Mr. Mann says, "In nine-tenths of the schools in the state, composed of children below seven or eight years of age, the practice still prevails of allowing but one recess in the customary session of three hours, although every physiologist and physician knows, that for every forty-five or fifty minutes' confinement in the school-room, all children, under those ages, should have at least the remaining fifteen or ten minutes of the hour for exercise in the open air." Pray do not follow those nine-tenths to do evil; for, not to allow young children to run and romp, is as unnatural as it would be to put sprightly kittens in straight jackets to teach them demureness. At recess time, look out for those disposed to stay in—those pale-faced, narrow-chested, feeble-framed boys, inclined to continue bending over their books or to gather around the stove—look out, I say, for those, and drive them forth, for they are the very fellows that need exercise most, and most frequently. They may be the jewels of your school as scholars, but their brains are overactive and need checking. Every one of their disproportionate mental efforts is indeed "a cast of the shuttle that weaves their shrouds!" Send them out—lead them out—run with them if they will not run of themselves, and you will do them more good than if you taught them the whole multiplication table in a single forenoon. Generally speaking, the child that cannot relish play, is destined to the imperfect life of a miserable invalid, or to an early grave.

Endeavor to classify your scholars as far and as perfectly as you can. Have a system, in which recitation and study shall regularly alternate, and each pupil be always employed about something. Avoid, if you possibly can, having a single idle minute; let there be a time for everything and everything in its time. Try to get a pleasing variety in the arrangement of your work. Do not put all the reading together, or all the spelling; but judiciously recognize that love of novelty in children, which, as it is natural, must be of some use.

I will add, that you must have care for your own health and brightness. If your school-house is near your residence, take a long sweep to get to

it; for you will find in this case, and in a most important sense, "the farthest way round is the shortest way home." Proper exercise, which shall set your own blood in active flow, will help you wonderfully to keep your temper and endure your toil.

Truly yours,

UTOPIA.

TRUST TO YOURSELF.

This is a glorious principle for the industrious and trading classes of the community; and yet the philosophy of it is not understood so well as it ought to be.

There is hardly any thing more common in the country, than to hear men spoken of who originally, or at some period of their lives, were rich, but were ruined by "security"—that is, by becoming bound to too great an extent for the engagements of their neighbors. This must arise in a great measure from an imperfect understanding of the question; and it therefore seems necessary that something should be said in explanation of it.

I would be far from desiring to see men shut up their hearts against each other, and each stand, in the panoply of his own resolutions, determined against every friendly appeal whatsoever. It is possible, however, to be not altogether a churl, and yet to take care lest we be tempted into an exertion of benevolence, dangerous to ourselves, while it is of little advantage to our friends.—Chambers.

NOTICE TO SUBSCRIBERS.

We hope that the Journal has been so conducted, as to secure the confidence and interest of its readers; for unfortunately it can ill spare any of those few friends, who are willing to give anything more than barren good wishes for its success. Those subscriptions which close with the present volume, will necessarily be discontinued, unless renewed, as the small sum charged makes the dependence on credit collections, worthless.

We respectfully appeal to those who believe that the more general circulation of the Journal will aid in promoting the best interests of society, to take an active interest in its behalf. The county and town Superintendents, might, by making but a slight effort, so extend its circulation as to enable its editor to increase its size, improve its general appearance, and give much greater variety to its contents. Shall it not be done? The next number opens a new volume; may it open under such influences as will enable us to realize our own conceptions of what the Journal should be.

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